

Virūdhaka 毗瑠璃王⁷ killed ninety-nine million and nine hundred thousand men of the Śākya to revenge the past. If vengeance is used to requite vengeance, then vengeance will never end, but will go on rolling like the wheel of a cart. Forbearance⁸ is the virtue of the man who restrains himself by taking his enemy as a teacher and not seeking revenge. Accordingly, enmity is nothing but the teacher of forbearance. This is what the scripture⁹ means when it says: "Without respect for the virtue of forbearance one would kill even one's own mother."

3

On a Monk Who Received an Immediate Reward Because of His Devotion to the Eleven-headed Kanzeon Image¹

The Venerable Bensō 辯宗² was a monk of Daian-ji.³ As he was innately eloquent, he used to address the Buddha on behalf of devotees⁴ and won many patrons⁵ and popularity.

In the reign of Empress Abe, Bensō borrowed thirty *kan* of coins from the Sutaraku fund of the temple⁶ for his own use and could not repay them. The officials of the temple⁷ pressed him for repayment. As he had no means of repaying, he went up to a mountain temple of Hatsuse 泊瀬⁸ and paid homage to the Eleven-headed Bodhisattva Kannon.⁹ Holding the rope tied to the hand of the Bodhisattva Kannon, he prayed, saying, "I have spent the money from the Sutaraku fund of Daian-ji, but have no means to repay it. I beseech

7. The prince of King Prasenajit. Because of his mother's low status, he was humiliated at Kapilavastu, the castle of the Śākya. Later, when he was enthroned, he gained revenge on the Śākya by exterminating them. See *Zōitsu agon-gyō* 増一阿含經, XXVI (*Taishō*, II, 692).

8. 忍辱 *ninniku*, a translation of Skt. *kṣānti*, one of the six kinds of bodhisattvas' self-discipline. See I.6, n. 7.

9. Unidentified.

1. Cf. *Konjaku monogatari-shū* (XVI, 27), *Hase-dera reigenki* (III).

2. Unknown.

3. See I.32, n. 6.

4. 白堂 *byakudō*; a kind of mediator who verbally formulates the devotees' wishes to the Buddha.

5. 檀越 *taniōchi*; see I.7, n. 18.

6. See II.24, n. 6.

7. 維那 *ina*, one of the *sangō* 三綱, samgha officials. See Chap. I(1)d, n. 84.

8. Present Hase-dera, Hatsuse-machi, Shiki-gun, Nara-ken.

9. See Chap. II(3)b, nn. 137, 142.

you to give me the money." He chanted the name of Kannon and prayed. The officials followed him there to ask for repayment. He answered them, saying, "Please wait for a moment. I am praying to the Bodhisattva for the money for repayment. It won't take long."

At that time Prince Fune 船親王,¹⁰ led by a good cause, came to the mountain temple and held a service. Holding the rope tied to the image, Bensō continued praying, "Please give me the money so that I may repay it at once." Hearing this, the prince asked Bensō's disciple, "What makes him pray like that?" The disciple told him about the whole affair. When the prince heard it, he gave the money to repay the debt.

Indeed we know that this was brought about by the great compassion of the Kannon and the utmost devotion of the monk.

4

On a Monk Who Was Saved from Drowning in the Sea by Reciting a Mahayana Scripture

In the capital of Nara there was a fully qualified monk² whose name is unknown. He used to recite a Mahayana scripture³ and lived as a layman, supporting his family by lending money. His only daughter married and lived separately with her husband. In the reign of Empress Abe, her husband was appointed an official in Mutsu province.⁴ Therefore, he borrowed twenty *kan* of money from his father-in-law to outfit himself and went off to his new post. After many years, he repaid only the principal but not the interest, which had become as much as the principal in the course of time. Meanwhile the father-in-law asked for repayment. The son developed a secret hatred of him and looked for a chance to kill him. The father-in-law, however, did not know this and urged him, as usual, to repay the debt.

10. Or 船王, son of Prince Toneri 舍人親王, and a grandson of Emperor Tenmu; exiled to Oki because of his involvement in Nakamaro's rebellion. See III.38.

1. Cf. *Sanbō ekotoba* (II, 15), *Fusō ryakki* (VI, Genmyō), *Konjaku monogatari-shū* (XIV, 38).

2. 大僧 *daisō*.

3. 方廣經典; see Chap. II(1)a, n. 8.

4. Mutsu is larger than other provinces, comprising present Fukushima, Miyagi, Iwate, and Aomori. *Jō* 掾 is a provincial magistrate of the third class (local magistrates are 守, 介, 掾, 目, 史生).